Ugly sentiments are feigned sentiments. We discover, but with difficulty, that there is perhaps not a single one that cannot be . . . etc. The most modest flower, when cultivated, reveals a particular kind of beauty.

MEDITATION TI *(outline)*

The value of ill health.

(See Pascal: *Prayer for the Proper Use of III Health.)*

111 health a source of unrest.

You can expect nothing from "satisfied people/*

Great invalids: prophets, Mohammed, St, Paul, St. John (does M, Jules Soury think that he can today diminish the divine importance of Christ's words by making him out to be tubercular and subject to hysteria?), Rousseau, Nietzsche, Dostoyevsky, Flaubert, etc* , . . sick heroes: Hamlet, Orestes, etc. . . .

The need of ill health that antiquity felt.

System of compensations (hardly understood at all). Homer's blind* ness; story of Orpheus (save for another place); he sang only out of pain and suffering; possessing the *reality* of his love, he was silent, Whence his songs *seemed* sad; because they are the expression of desire and not of possession. In *reality* they are not sad, but simply recount the *absence* of . . . (too subtle; must be elucidated).

The vast sickly unrest of ancient heroes: Prometheus, Orestes, Ajax, Phsedra, Pentheus, CEclipus (GEdipus deserves a place by himself, in the meditation on the theater: antipodal to Macbeth).

Apropos of Homer, recall the blinding of nightingales, a mxich more satisfactory explanation than the system of compensations. Eyes closed to the real world. The blind nightingale sings better, not from regret, but from enthusiasm.

Ill health offers man a new restlessness that he is called on to legitimize. Whence the value of Rousseau, as well as of Nietzsche. Without his poor health Rousseau would merely have been a boring orator in the manner of Cicero.

The illusion we enjoy as to the health of great men: see Moli&re, Racine, etc. . . . The writer who has said the best

things on this subject is precisely the one who is generally cited as the model of the healthy man of letters: Goethe. See *Faust* (admirable dialogue with Chiron). He recognized incontrovertibly the advantage in, etc. * , * see his *Torquato Tasso,* etc. , . <

The famous question as to why Sparta had no great men must come up at this point. The perfection of the race prevented the glorification of the individual. But it also allowed them to create the male canon, and the Doric order* By suppressing the puny, you suppress the rare variety — a well-known fact in botany or at least in *floriculture:* the most beautiful flowers often being produced by apparently puny plants.

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